

*Mr. Graydon*

# THE RELIGIOUS MUSEUM.

"DO GOOD IN THY GOOD PLEASURE UNTO ZION."—*Ps. li. 18.*

EDITED BY THE REV. ROBERT F. N. SMITH, OF NORTHUMBERLAND, (P.A.)

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## AMERICAN MISSION TO CEYLON.

From the Boston Recorder.

Extracts from a letter written by MRS. RICHARDS, wife of one of the Missionaries at Ceylon to a friend in Plainfield, dated Batticotta, June 18, 1818.

I do most deeply feel the absence of those relatives and friends, in whose society I was once so happy, especially since my separation from him who I trusted would be my constant companion till death should part; but hope I am not insensible of the many, many blessings which I enjoy. The Lord be praised for them all.

You can hardly imagine how much pleasure it gives me to hear you manifest so strong a desire to be on "missionary ground—but," you say, "I must wait five long years;" and you add, "these I know will soon be past." Yes, they will soon be past; but how many precious souls they may sweep into eternal misery, which, for aught we know, might have been saved through your instrumentality, were you laboring among them, is known only to Infinite wisdom. I do not pretend that I am capable of advising you; but when I cast my eyes around and see such multitudes of bigoted heathens, that might easily be made to hear the gospel—when I see hundreds of children and youth passing their precious time in idleness and heathenish ceremonies, while they ought to be at school, and while we have money on hand for the support of schools, but cannot improve it for want of superintendents, my feelings and indeed my conviction of duty leans me to say, *Come now, just as you are.* I am not insensible of the benefit you may derive from attention to science and literature; far more valuable than is often supposed: but were your dearest relatives and friends prostrating themselves before dumb idols, and paying their homage to stocks and stones, could you feel willing to spend, even a day in the pursuit of any study which was not absolutely necessary to prepare you to declare a crucified Saviour in their ears? —I did not mean to have said so much on this subject; because I am not qualified to advise you, but my heart is full.

Before this reaches you, you will probably have heard how the Lord has diminished our little number—now instead of four missionaries we have but two, and what are these among such a great multitude of bigoted heathen, as reside in Jaffna alone? Are there none in your circle who are willing to come over into Macedonia and help us? We flatter ourselves that as soon as our destitute state is known in America, some at least will be ready to say, "Lord here am I, send me." Satan begins already to boast himself against us—his servants are busy on every side.—Temples to the gods of the heathens are reared in every direction.—There are three new ones now nearly completed in sight of our house, and the old ones

are repaired. One half of our number is already taken away, and our adversaries are congratulating themselves and one another, on the prospect of our final overthrow.—O, will pious young men in America stand afar off till they hear the sad intelligence that the American Mission in Jaffna is extinct? That when those who established it were removed by sickness or death, no others were ready to step in and fill their places? We did not until lately anticipate an event so gloomy. When Mr. Richards and brother Warren left us, we were fondly expecting that either brother Graves or Nichols, would come to our assistance; and when we learned that the brethren at Bombay thought it expedient that both should remain there, we had reason to hope that others from America would very soon be on their way to us. But now we are informed by Dr. Worcester, that no more missionaries are to be sent out at present. They have none ready but Mr. Parsons and he must be employed at home a while longer. This was sad intelligence to us. We have but little hope of assistance from those two, now on the water, especially from brother Warren, and should either of the two now on the spot, be taken from this world by sickness or death, what would become of this infant Mission. O! did we not feel a confidence that the "Lord will provide," our hearts would sicken and faint under our prospects. I would not insinuate that we have nothing to encourage us—we have much. Had you been present with us to day, and witnessed 136 heathen boys with their teachers, present at our public worship, besides a considerable number of men, and a few women, I believe you would have thought that we have sufficient encouragement to induce us to labor with all our might. This is not the whole number of boys under our instruction, but as many as we usually have here at one time.

I think you would like to know in what manner we instruct them, particularly on the Sabbath. They come here at 8 o'clock in the morning, and attend our family worship; then they place themselves in rows in our verandah (or piazza) which extends the whole length of the house, and Sister Meigs and myself hear them read a chapter in the Tamil Testament; hear them repeat their catechism, commandments, Lord's prayer, and texts of scripture which they have committed to memory; question them about their catechism, to ascertain how far they understand what they learn, and generally make a few observations to them.—We then call them into our large dining room, where mats are spread for them to sit on, and we attend our public worship. In sermon and prayer, brother Meigs speaks in English, and our interpreter interprets it for the people, but sing in Tamil. At 4 o'clock, P. M. we have public worship at half a mile from our house, and many of our boys attend.

You inquire first, whether the men allow us to instruct their wives? In general they do allow us, if we go to their huts. Sometimes a few come to see us, but not frequently. There are a few when we go to see them, are always either sick or busy. I have not been able to get a sight at the wife of the principal man in this parish, though they live near, and I go to their house frequently. And when I go there I always inquire for her, but some excuse is always at hand for her not appearing. The husband and sons treat me with the greatest attention, but the wife "has no custom to appear abroad" (or to be seen by strangers.) Women of the common class are seen abroad at any time but it is with the greatest difficulty I persuade now and then, one of them to attend either our family or public worship. I visit frequently and sister Meigs when she can; but having two little ones, and not being very healthy, she cannot leave home very often. But we labor under a great disadvantage about talking with the women, for they are not in the habit of talking with men so much above them as our interpreter is; and we cannot converse with them to any advantage without him. They are generally embarrassed, and seek an opportunity to bide themselves. I venture to hope, that before many years we shall be able to converse with them without this embarrassment. They appear much pleased when we can speak to them ourselves, but the formality of talking through an interpreter quite frightens them. Many of them send for me when they are sick, especially if their case is thought dangerous; and even men have requested me to visit them in sickness. I never refuse such an invitation, though I can seldom do any thing more than talk to them about their soul's concerns. I deal out considerable medicine at our house, for slight complaints. The sick apply to me rather than to brother and sister Meigs, because that being the wife of a physician, and having during my husband's ill health, usually prepared and gave them such things as he prescribed, they have received the impression that I am the best capable of administering to their distresses.

2d. You "wish to know more about the Bramins." They are an ignorant set of people; ignorant beyond what you are prepared to believe, after hearing so much of "the learned Bramins in India." They are learned, in comparison with the common people here, but I doubt whether many of them in Ceylon, possess so much general knowledge as a common school boy in America, of 16 or 18 years of age. Some of them can calculate an eclipse so well, as to tell the people that on such a day, a large snake will cover or bide a part of the sun or moon and if they come to the temple and offer gifts, the Bramins will pray that the sun or moon may not be bitten, or at least that it may not be destroyed. It is but few, however, who can calculate an eclipse. They can read and un-

derstand the poetical Tamul, in which their sacred books are written; but to the common people this is an unknown tongue. They are also some of them acquainted with sanscrit. They can repeat many fabulous stories of the vices of the gods; but of history, geography, &c. they are extremely ignorant. Neither do they know the grammatical construction of their own language. They are better skilled in evasion than logic; but in the former, those whom I have heard converse are by no means expert. In general they are very frivolous.

You enquire 3d, Whether our servants make any improvement of our instruction? We have no evidence that any of them are converted to God. We have now but one who has resided with us any length of time, and he is nominally a heathen yet. He seems to be convinced of the folly of heathenism, but says he cannot profess himself a christian on account of his mother; who, he says, would die of grief if he should forsake the religion of his forefathers. He neither goes to the temples, or practices any heathen ceremonies, and manifests as much regard to the christian religion, as we usually observe among worldly people in America, and indeed, I think more. The others appear attentive to our instruction.

4th. Respecting our living. We have now a good garden in which we raise plantains, (an excellent and rich fruit) sweet potatoes, greens salad, carrots, beans, cucumbers, water-melons the names of which you would not understand. We make use of considerable milk for which we pay one fanam (a little less than four cents) pr. quart. Rice is also one fanam per quart. We eat considerable of this in a variety of forms. We make little use of bread, for we cannot make it ourselves. What we buy, we get at Jaffnapatam, and pay for it about the same price as is required by bakers in America.

5th. You "want a geography of the island." I cannot give you this; but had I time I would say a little about the curious animals, birds, &c. I will describe one, viz. a kind of Bat. This creature has the usual form of a bat, excepting the head, which is exactly the shape of a dog. It is of such a size that the ends of the wings when spread, are more than four feet apart. It lives upon fruit and vegetables. We have many Jackalls and monkeys; the former destroy lambs, and the latter ganders.—Parrots, and turtle-doves, are as common here as swallows in America. Should you come here, you would be almost frightened at the number and tameness of the crows. They will sometimes come in and take food from the table when no person is nigh.—The government does not allow them to be killed. Snakes are not numerous, and venomous snakes are few. Brother Meigs has killed two at Batticotta, the bite of which is considered certain death. We have killed a number of scorpions in our house, but the number of venomous reptiles is less than we expected. A word about the mode of travelling. We can travel but a very short distance from any of our towns but in a palankeen, on account of the badness of the roads; and it requires 12 coolies (bearers) for each person if he is on a journey of much length, besides other coolies for his baggage. There are no inns, but rest-houses on the roads, which are uncomfortable buildings without furniture. They are taken care of by natives; and when a gentleman travels, he must have with him two servants, one to keep the coolies orderly, and to cook his food; the other to run two or three hours before him, to give notice at the rest-

houses that he is coming, and to speak for any articles he may want, else when he arrives, it is likely he cannot find a room for his reception and must wait abroad until one can be cleared, for they are generally used for cattle. He must carry his tea-kettle with him, and every article of furniture for his table. He must also carry his food, excepting eggs, fowls, and milk which he can usually procure at the rest-houses, if he speaks for them before hand. He must use the top of his palankeen for a table at which he must stand. If he would sit or lie down it must be in his palankeen. But when gentlemen or ladies travel they carry furniture for their room as well as for their table. The natives sit and sleep on the ground, and have their food either on a cocoa-nut shell or on a plantain-leaf and hold it on their knees.

June 23d.—When returning from my school this afternoon, I passed many flocks of sheep, and it struck me that you would like to know that the sheep here are covered with hair instead of wool. They are generally red but sometimes black or spotted. The cattle are extremely small, excepting the domesticated buffaloes which are strong and ill shapen. The jungle (or woods) are inhabited by elephants, buffaloes, wild hogs, and a few tygers, which renders it necessary for travellers to be armed, though they are seldom assaulted; and in the night the servants must carry chules (dry cocoa-nut leaves on fire) to frighten them away. People travel much in the night, on account of the heat of the sun. If you come to India, be very careful about exposing yourself to the sun. Mr. Richards attributes his weakness of eyes, and also the foundation of all his other complaints to his exposure in this way. He thought he could do as he did in America. The power of the sun is very great, and manual labor exposes foreigners to diseases peculiar to this climate.

S. B. RICHARDS.

#### REVIVAL IN PEACHAM. (VT.)

From the Boston Recorder.

MR. EDITOR—It is the voice of inspiration, to which every pious soul responds, with joy and praise, "The works of the Lord are great, sought out of all them that have pleasure therein." The wonders of divine wisdom, and power, and goodness, displayed in the works of creation and common providence, should fill every rational creature with delight, and induce him to resolve, with "the sweet psalmist of Israel," "I will sing unto the Lord as long as I live; I will praise my God, while I have my being. My meditation of him shall be sweet; I will be glad in the Lord." Yet, the wonderful work of human redemption and salvation by Jesus Christ, "exceeds in glory." This most marvellous of all the works of Jehovah, involves mysteries of divine wisdom, and love, and grace, into which "angels desire to look," and which saints in heaven, and saints on earth, contemplate with inexpressible delight. Wherever God is pleased "to build up Zion," remarkably pouring out his holy Spirit, reviving his work, and turning sinners "from darkness to light, and from the power of Satan unto God," there "he appears in his glory;" the hearts of the righteous are made glad, and all among them, who see or hear, rejoice in his salvation. Such a work of grace he has been pleased to accomplish among this people; and it would be ungrateful to let it pass, without attempting to record it, for the comfort of His friends, and to the glory of His name.

It may not be wholly uninteresting, if an account of the Lord's recent gracious dealings with this people should be preceded by a brief narrative of the state of this church, in regard to accessions to its numbers, from its first establishment. This church was first embodied, April 14, 1794, and then consisted of 12 members. Five more, who had been members of other churches, were soon added; and, before the close of that year, it received an accession of 18, who were hopefully brought into the kingdom, in a little revival then experienced. From that time, until my ordination, Oct. 30, 1799, only four were added, and these were recommended from other churches. During the first ten years of my ministry, no more than 11 members were received by profession. In one instance, four years and a half passed away, as did five years and a half, from the close of the year in which the church was first established, without one such addition—During several succeeding years, appearances were, at times more promising. Particularly towards the close of the year 1812, and in the beginning of 1813, some revival was experienced, which afforded great joy to the friends of Zion, and witnessed that the Lord had not utterly forsaken us. At that time, in about the space of one year, 26 were added to our number, by profession. Yet, in the course of 17 years and nine months, from the time of my ordination, only 57 members were received by profession in this church. In the same period, about 40 were received from other churches. Immediately preceding the late glorious revival, two years had elapsed, in which no one had come forward to join himself unto the Lord, and to his people here. Thus "the ways of Zion mourned." In other respects too, the state of the church was truly deplorable. Though, it is believed, some did "sigh and cry for all the abominations done in the midst" of us, and were importunate at the throne of grace, that the Lord would appear for the salvation of this people; yet it was very apparent, that "the love of many" had waxed cold. Professors greatly neglected the duty of "speaking often one to another," on the things of God. Meetings for social prayer and for religious conference, on week days, were attended but by few. An unhappy difficulty had long subsisted, which divided the opinions and the feelings of the members, and seemed to threaten a lasting disunion in the church. In the society, though there was, as there ever had been, a prevailing disposition to attend on the preaching of the word; yet, almost all appeared to belong to that class of hearers, to whom the preacher is "as a very lovely song of one who hath a pleasant voice, and can play well on an instrument." The youth were immersed in worldly pleasures. They followed after vanity, and had become vain. Those more advanced in years, set their affections "on things on the earth," and looked "their own way, every one for his gain from his quarter." In short, wickedness abounded. The Lord seemed to have "covered the face of the daughter of Zion with a cloud in his anger." A deep gloom rested upon the prospect before us. Though, even in the midst of all this darkness, there were some things which seemed to indicate that, if the church would arise, and "take up the stumbling blocks out of the way of the people," the Lord might yet come and shower us down a blessing. Such was the state of things among this people, when the Lord was pleased to appear in mercy, and to cause that light should rise out of his obscurity.

In the latter part of January, 1817, the mind of one of the members became so deeply affected with his own backslidden state, and that of the church in general, that he felt it to be his duty to rise in the assembly on the Sabbath, to confess his own wrongs, and to call the attention of the church to their affecting and alarming situation. The immediate result was, the appointment of a special meeting of the church for prayer, and for the purpose of attempting to devise some means for removing existing difficulties, and restoring harmony among the members. At that meeting it was proposed that the church should all unite in a solemn and mutual public confession, and in seeking forgiveness of God, of each other, and of all the people before whom so much had been done to dishonor the cause of Christ, and then solemnly renew their covenant. The measure was readily assented to, provided such a confession could be prepared, as might give mutual satisfaction; though some of the members seemed to indulge almost no hope that any such thing could be done, or that any good would result from the measure proposed. Another meeting was appointed on the following week; and in the interim, a form of confession and covenant, were prepared. At the time appointed, the church, very generally, came together; though several of the members appeared to be still without faith, and nearly without hope, that the desired object would be attained. Others too, indulged, intermingling with some faith and hope, many "unbelieving fears." But the Lord has blessings in store for us, and would not suffer all our provocations, and all our unbelief, so to hinder, as that the way should not be prepared, that they might be bestowed. The confession, which had been drawn up, was evidently heard with great interest and tenderness; and there seemed reason to believe, with some "searchings of heart." The hearts of the members, generally, appeared to be turned to each other; and they seemed ready mutually to confess, and to forgive. The proposed confession was unanimously assented to; as was also the renewal of covenant, with a single exception. The succeeding Lord's day, a day long to be remembered, the proposed confession was publicly made, and the covenant renewed, with much apparent tenderness and solemnity; and then the holy ordinance of the supper was celebrated. It was a peculiarly interesting and affecting season; there is reason to believe the Lord was graciously present; and some abiding impression was made on individuals at least of the numerous assembly, who came together to witness the solemn scene.

From that time, there was much greater union in the church, than had subsisted for a long season; and "the spirit of grace and supplication" appeared to rest on many of the members. An increasing solemnity also soon became visible in the congregation; and meetings for prayer, and for religious conference, were better attended. Nor was it long before we began to hear of one, and another, whose attention was called to the concerns of the soul; and, of here and there an individual, who indulged a hope of having "passed from death unto life." The decease of a beloved daughter of the pastor, who was endeared to many of the young people, and who had manifested much of the Christian temper, through a long and distressing illness, together with discourses delivered on the affecting occasion, by the blessing of God, left impressions on the minds of some, which were never to be wholly effaced. Still the good work

progressed very gradually; and while some reason was perceived, for rejoicing in hope of a general revival, we could not but "rejoice with trembling."

There was no addition of new members to the church, until the first Sabbath in August, when 14 were received. Several of these had long entertained some hope, that they were savingly united to Christ; but they had neglected to come forward and own their Saviour and so, had been standing in the way of others. As the number was larger than had ever been admitted here, at any one time, both the meeting for their examination, and the meeting on the Sabbath, were attended with unusual interest; and from that time the work increased more rapidly. It progressed, however, with most solemn stillness. Nothing was perceived, either of "the wind," or "the earthquake," or "the fire." Only the "still small voice," was heard. Yet, nothing could be more evident, than that the Lord was there. Many, very deeply impressed, and trembling in fearful apprehension of that awful doom, to which they saw themselves to be justly liable, were anxiously inquiring what they should do to be saved; while others, brought "out of darkness into marvelous light," were rejoicing in the salvation which the Lord had wrought for them.

(To be Concluded in our next.)

#### CHEROKEE MISSION.

*Letter from the Rev. Mr. Hoyt, to a young lady in Philadelphia, dated, Brainerd, Cherokee Nation, Jan. 10, 1819.*

From the Religious Remembrancer.

#### MY DEAR FELLOW HELPER IN THE GOSPEL,

Yours of July 3d, together with the articles therein specified, arrived on the 8th inst. all safe and in good order. Do not regret their long delay—they came in the best time. Our great Provider, who never suffers his children to want any good thing, knew it was best for us to be left without this assistance until our circumstances were such as to make us *feel* our need of your charity, in those very articles which he had before moved you to prepare.—Ready made clothing must always be very useful to a mission like ours; but, from a variety of causes they were peculiarly acceptable to us at this time; these I have briefly stated in my letter which accompanies this to your friend. As you have been co-partners in your labor of love to us, I conclude you will be mutual sharers in our communications to you, and if so, it will be unnecessary to repeat here what I have written there.

You did well in sending some of the cloth unmade, as you could not know the size of children. The garments suited the largest scholars, for the small ones we could make of the cloth sent in the piece.

Should you and your pious neighbors "deem it a duty and a privilege," at any time to repeat this labor of love, it may be of use for you to know that our children are of all ages from five to twenty, and that the winters here call for the same kind of clothing that they do in Pennsylvania.

You mention receiving an account of this mission from Mr. Patterson, I will add a few words respecting the Lord's dealings with us since Mr. Patterson left us.

Two since that time have been added to the visible church, and we hope one or two others to the invisible. One of our scholars, a very

amiable girl of promising talents, aged about sixteen, gives satisfactory evidence of a saving change, and is to be baptised the last Sabbath of this month, which is our communion day. All who have been admitted to the church (for aught that appears) walk worthy of their high vocation, and our hearts are refreshed from time to time with evidence of their growth in evangelical principles and piety.

You will rejoice and unite with us in giving thanks and praise to our covenant God for these his early blessings on this infant mission, and add your fervent prayers that what we have witnessed may be but the first fruits of a plentiful and glorious harvest. We do indeed look for, and confidently expect to see, greater things than these.

The general state of our school has been prosperous, and the desire to have their children instructed is evidently increasing amongst this ignorant and too long neglected people.

You would be surprised to see what improvement these young plants of the forest make as soon as they are brought to feel the genial light and heat of instruction. In a few weeks they appear new creatures—and we can scarcely believe they are Indian children, or that we ourselves are in the midst of a tribe of natives. Doubtless we have some partiality towards them, but we really think them some of the finest children in the world.

We have two classes reading in the Testament, and one that has commenced arithmetic. Most of the children that have been with us as much as six months, have, beside their school lessons committed many questions in the catechism, several passages of scripture, the ten commandments, and eighteen or twenty psalms and hymns which they sing with accuracy to as many different tunes. Their voices are delightful. I enclose a sample of the writing of one who has been in school but five months, and when he came could not speak a word of English.

Nothing, my dear friend, is wanting, but men and money, with the continuance of the divine blessing, to bring this people at once out of that darkness in which they have been shrouded for unknown ages.

It will indeed require a large sum to food, clothe and teach the children of a nation—but could the Christians of the United States, view this field as we do, standing in the midst of it, we think they would not hesitate a moment on the question of expence.

Let as much money be granted as has been expended in a savage war—let the children be taken up in a body at once, and thus cut off the channels by which ignorance, superstition and prejudice, have descended, and in a few years we might expect to see this whole tribe renovated. From these a host of missionaries and school-masters might be raised up, not only to carry on the work among themselves, but to assist in extending these blessings to the unnumbered tribes of the west—and, ere long, we might expect to see the blessings of Christianity and civilization extended to the Western Ocean. "The wilderness and the solitary place would be glad for them, and the desert rejoice and blossom as the rose." Did as fair a prospect of increase open to the men of this world, the enterprise would not be suffered to fail for want of capital. And, in this case, we fondly hope the children of light will prove themselves at least nearly as wise in their generation as the children of this world. Should the American church come forth in her strength to this work

and labor of love, I have no doubt but many who are now past the meridian of life might see it mostly accomplished. The silver and the gold are the Lord's, and if, as we fondly hope, the time to favor this people has come, He can easily supply the funds.

In respect to your charity which has been the occasion of these lines, no doubt the Lord has approved your work and labor of love for these dear immortals. Do present our warmest thanks to all who have aided in this charity, and assure them of our fervent prayers, that he who said "It is more blessed to give than to receive," will reward them according to the desire of their hearts.

Accept the christian salutations of all the mission family, including your much obliged brother,

ARD HOYT.

MISS E—D—

#### INFLUENCE OF CHRISTIANITY UPON A MAN OF GREENLAND.

*Related by a Moravian Missionary.*

A son, about 18 years of age, had seen his father murdered; and it is considered in that, as in many other rude countries, the duty of the male nearest of kin to revenge the murder. The boy had grown to manhood, and 20 years after the fact vengeance kindled in his bosom, and he brought a party of his relations with him for the express purpose of destroying the murderer and his family. He felt, however, under the instructions of the Missionary, who knew of the design, (which was pursued with great deliberation,) and expressed a desire to be baptized. The Missionary now told him he knew of his design, but if he became a christian, he must "do no murder"—he must even forgive his enemy. "Your doctrines is very difficult," said he; "you speak hard words." He wished to talk with his relations, and the minister was invited to visit them. He went the following evening, and without advertizing immediately to this subject, all he said and did was with a view to soften their hearts to placability. "Thank you priest, (said he) it was good you came."

Some days after, he again came to me; his manner, his countenance, every thing indicated a violent struggle, as well with his heart, as with his friends. I first addressed him saying, "You are not in spirits: tell me what you have on your heart?"—"I will, and I will not; I hear, and I do not hear," answered he: "I never felt so before?"—"What will you?" said I; "and what will you not?"—"I will forgive him," answered he; "and I will not forgive him: I have no ears, when they want that I should revenge myself; and yet I have ears."—"When you will not forgive him," said I; "when you listen with approbation to those who dissuade you from it; then your unconverted heart speaks, which demands revenge; but when you will forgive, when you will not hear your advisers, then the better part in you speaks, then God speaks to your heart. What will you now do?"

"I was so moved," answered he, "when you spoke yesterday evening; then my heart wished to obey."—"See," said I; "ought you not to feel that it is the voice of your heavenly father which spoke to your heart?" I now repeated to him the latter part of the life of Jesus; his forgiveness, his prayer for his murderers. "That was laudable," said he; and a tear sparkled in his eye; "but he was better than we are."—"Yes," answered I, "infinitely better; but he will have us resemble him in this; and, if we have only a good will, God will give us strength. But now you shall hear, that a man like you and me could pray for those who sought to kill

him because he declared to them the will of God." I read to him the death of Stephen. He dried his eyes, and said, "The wicked men? He is happy; he certainly is with God in heaven."—"Yes," continued I, "that he is; and you and every body who acts as he did, shall also come there."—"Good priest!" interrupted he, "my heart is so moved, I will—but, give me still a little time: when I have brought the other heart to silence, and am quite changed, I will come again."—"Go," said I, "and pray to the good God, that he may strengthen you in your resolution; I also will pray for you." He went and my hope was almost certainty.

At last, he came with a joyful countenance, like him who carries peace in his heart. "Now I am happy," said he; "I hate no more; I have forgiven."—"Do you, really, feel yourself happy by it?" said I.—"Yes," answered he, "my heart is so easy."—"You rejoice me sincerely," continued I; "but may I depend upon you? Your heart will again excite you to revenge, and your friends will tempt you."—"I do not know whether this will happen," was his answer; "but I have conquered, and you may trust me."—"It would be melancholy," said I.—"If, after you had become a believer, you should commit this murder."—"You are so suspicious, Priest!" he intercepted. "You would now commit a greater sin," continued I, "than if you had never known God, and never vowed obedience to him."—"I was rejoiced," interrupted he, "but your words afflict me."—"I will not afflict you," said I, "I only want to try you, whether you are able to keep what you promise. Do not trust your heart too much."—"My wicked heart shall be silent," answered he. I now asked him, what had wrought this change in him. "The energetic words," answered he, "which Jesus has taught me, and whom I will follow. I never thought I could be disposed as I now am. Did you not perceive how moved I was, as you read to me about him on the cross; how he prayed for his murderers, father, forgive them, they know not what they do? Then I vowed in my heart, I, unworthy as I am, that I would forgive, and now I have forgiven. Now I hope you consider me and my wife, who has never hated, and who, like me, longs to become a christian, worthy of baptism?"—"Yes, good Kunnuk!" answered I, "I will baptize you and your wife, in God's name; but thank God, that he gave you an opportunity of knowing him, and his will, and forget not that you are bound in baptism to believe in him, to love him, and to obey his commandments; consequently, to leave off wickedness, and continually to become better."—"I know it, Priest!" said he; "God sees my heart, and he will give me strength to remain faithful to him." He left me, full of joy and gratitude to God. I deferred the reception of him, and the others, into our christian community, for a fortnight: I thought it necessary to defer it, particularly on his account.

The day arrived, the whole of the divine service had reference to the baptismal act. He gave an account of his belief in christianity, with openness and truth; he answered, with feeling, the questions from the Altar-book, and silent tears bedewed his cheeks, when he knelt down to receive baptism, in which by desire, the name of *Niels* was given him. The Divine service ended, as usual, with a hymn and prayers. He now came, gave me his hand, and said, "Thank you, good Priest! I am happy." Upon this, he turned to the congregation, of whom some kissed him (this was unusual). "Receive me now as a believer! We will love each other.

All answered this address with "Yes;" and now they went home together, united as persons having "one Lord, one faith, and one baptism." I thanked God, with heartfelt joy, for the triumph of truth over his heart, and so many others. After some days he sent his enemy the following message: "I am now become a believer, and you have nothing more to fear." They were completely reconciled, and he who came to murder returned home to pray.

#### THEATRE AT ALBANY, N. Y. TURNED INTO A BAPTIST MEETING HOUSE.

*From "The Latter Day Luminary."*

This edifice was erected in 1812, and opened January 1, 1813, for theatrical exhibitions, To the honor of Albany, and especially of its Christian ministers, it was found that there the establishment could not procure an adequate support. In June, 1818, the Baptist brethren purchased the whole. The scenery, galleries, stage, recesses, &c. have been torn away, and arrangements made, alike neat and spacious, for the accommodation of a large christian assembly.

In a communication on the subject, the Rev. Mr. Bradley, pastor of the church, thus expresses himself.

"The singularity of the place obtained for public worship, and the constant endeavors of this church and society, and even young children, to pay for the building, and fit it up conveniently, have inclined many to believe that the agency of Christ was in these transactions. The very man who superintended the erection of the theatre, superintended its disorganization. The very ministers who prayed and preached against its erection, have liberally aided us in pulling it down, and encouraged their people to give us assistance."

The house was opened for the worship of the Lord, January 1, 1819, at 3 o'clock, P. M. The first part of the 84th Psalm, L. M. was sung. Brother Bradley prayed; the Rev. President Nott, of Schenectady, read the 132d Psalm, from the pause. Brother Bradley preached from Psalm cxxxii. 8:—"Arise, O Lord, into thy rest, thou and the ark of thy strength." After elucidating this text, and deducing a few inferences, brother Bradley presented to the assembly a brief account of the rise, progress, and present condition of the church who were then entering their new place of worship. Brother Somers prayed, and the exercises were closed by singing an ode composed for the occasion.

On the evening the congregation again assembled, when the Rev. President Nott delivered an eloquent and appropriate discourse from Psalm xxvii, 4. *One thing I have desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple.* Brother Willey prayed. About 2000 persons attended, both in the afternoon and evening. The collections amounted to \$356. The edifice is brick, 80 feet long and 54 feet wide.

The closing language of brother Bradley's address, every pious heart must feel pleasure in adopting—

"Take this house as thine, we beseech thee; furnish it with ministers after thine own heart; keep it from being destroyed, and fill it with thy presence, and the whole world with the knowledge of thy glory."

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